

Shauhar Ke Huqooq

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Rahe Amal Hindi se Lipyantaran kiya he.

**Note : Neeche digayi tamam Rivayate,
Hadees ka khulasa he.**



Bismillahirrahmanirrahim

1] Muttafak Alaihi, Raavi Ibne Umar Rd.

Is hadees se malum huva ki Aurat apne shauhar ke ladko ki nigran he aur ye ki shauhar apni biwi ko sirf khilane pilane hi ka zimmedar nahi he aur biwi ki zimmedari dugni he ki vo shauhar ke ghar aur maal ki nigran to he hi, iske bachcho ki tarbiyat ki khususi zimmedari bhi is par he kyoki shauhar to rozi hasil karne ke liye zyadatar ghar se bahar rehta he, aur ghar me bachche maa se zyada hile mile rehte he, islaye bachcho ki nigrani aur talim va tarbiyat ki dohri zimmedari unki maa par aati he.

2] Nasai, Raavi Abu Hurera Rd.



Rasulullah ﷺ se puchha gaya kaun si patni sab se behtar he? Aap ﷺ ne farmaya vo biwi jo apne shauhar ko khush kare, jab vo iski taraf dekhe, uski baat mane jab vo ise hukam de, aur apne aur apne maal ke bare me koi aisa ravayya na apnaye jo shauhar ko napasand ho, apne maal se murad vo maal he jo shauhar ne ghar ki malika ki hesiyat se iske havale kar diya he.

3] Mishkat.

Rasulullah ﷺ ne farmaya ki jo aurat paancho vakt ki namaz padhe, aur ramzan ke roze rakhe, aur apni sharmgah ki hifazat kare, aur apne shauhar ki baat mane, to vo jannat ke darvazo me se jis darvaze se chahe dakhil ho jaye.

4] Abu Daood, Raavi Abu Saeed Rd.



Is hadis se kuchh baate saaf malum hoti he ki-

1) Shauharo ko ye haq nahi ki vo apni biviyo ko faraz namaz padhne se roke, lekin aurat ke liye bhi ye jaruri he ki vo shauhar ki zaruriyat ka khyal rakhe, aur deendari ke shauk me lambi lambi surte na padhe, raha saval nafil namaz ka to usme shauhar ki zaruriyat ka khayal rakhna jaruri he, bager uski ijajat ke nafil namazo me na lage, isi tarah nafil roza bhi uski ijajat ke bager na rakhe.

2) Safvan bin Muattal (rd) ka haal ye tha ki vo raat ko logo ke kheto ko pani dete the, zahir he ki jab raat ka zyadatar hissa is tarah ki mehnat mazduri me lag jaye to adami thik vakt par fajar ke liye nahi jag sakta, Safvan Bin Muattal (rd) oonche darze ke sahabi he, unke bare me ye nahi kaha ja sakta he ki vo

fajar ki namaz ke bare me beparvaahi karte rahe, balki aisa ittifak se ho jata hoga ki raat ko der me soye ho, aur kisi ne jagaya na ho aur fajar ki namaz kaza ho gayi ho, yahi halat thi jiski wajah se Aap ﷺ ne farmaya ki aye safvan jab tum nind se utho to namaz padh liya karo, warna agar aap ke nazdik vo agar namaz se beparvai aur gaflat karne vale hote to aap un par naraz hote.



4] Al Aadabul Mufarad, Raavi Asma Binte Yajid Rd.

Me apni kuchh ham umar ladkiyo ke saath baithi thi ki hamare pass se Rasulullah ﷺ gujre, to Aap ﷺ ne hame salam kiya aur farmaya tum achchha vyavahar karne vale shauharo ki nashukri se bacho aur fir farmaya tum aurato me se kisi ka ye haal hota he ki apne maa baap ke ghar lambi

muddat tak kuwari baithi rehti
he fir Allah use shauhar deta he
aur use aulad hoti he, fir kisi
baat par gussa ho jati he aur
shauharo se yu kehti he mujhe
ko tujh se kabhi aaram na mila, tune mere
saath koi ehsaan nahi kiya.



Is hadees me aurato ko nashukri se bachne
ki talim di gayi he, ye bimari aamtaur se
aurato me paayi jati he, isliye aurato ko isse
bachne ki bahut koshish karni chahiye.

5] Al Adabul Mufarad, Raavi Asma Rd.

Is hadees se malum huva ki Allah ka zikar
zaban se hona chahiye aur zikar se murad vo
zikar he jo shukar ke jazbe ke saath kiya jaye
aur ye bhi malum huva ki biwi jo apne
deendar shauhar ki taangiyo aur sakhtiyo
me sabar ke saath rehti he, deen ki rah par
chalne me sahara banti he, raaste ka patthar
aur rukavat nahi banti, to hakikat me aisi
biwi Allah ki bahut badi nemat he.